

Yukaghir and Tungusic Tales

published by Anton Schiefner in 1871-74

Adapted from:

Anton Schiefner: Beiträge zur Kenntniss der jukagirischen Sprache. In: *Bulletin de l'Académie Impériale des Sciences de St.-Pétersbourg* 16 (1871), no. 4, cols. 373–399. <https://www.biodiversitylibrary.org/page/5355299>

Anton Schiefner: Baron Gerhard von Maydell's Tungusische Sprachproben. In: *Bulletin de l'Académie Impériale des Sciences de St.-Pétersbourg* 20 (1874), no. 2, cols. 209–246. <https://www.biodiversitylibrary.org/page/5355548>

Anton Schiefner: Tungusische Miscellen. In: *Bulletin de l'Académie Impériale des Sciences de St.-Pétersbourg* 20 (1874), no. 2, cols. 247–257. <https://www.biodiversitylibrary.org/page/5355662>

Translated from German to English

by Eric Paul Bredvik  (revised by Katja Mellmann )

for **The Forager Folklore Database (FFDB)**,

a compilation of traditional narratives from non-agricultural societies, funded by the German Research Foundation (DFG, project no. 463393271, 2022-2025, conducted by Katja Mellmann  in collaboration with Michelle Scalise Sugiyama ). The **FFDB Documents** series provides English translations of selected narratives originally published in a different language.



Suggested Citation:

Anton Schiefner: Yukaghir and Tungusic tales. Trans. for the Forager Folklore Database. FFDB Documents. 2025. DOI: 10.5281/zenodo/15603793.

Content

<i>Yukaghir Tales</i>	3
I.....	3
II	4
III.....	5
<i>Tungusic Tales</i>	6
IV.....	6
V	8
VI.....	11
VII	13
VIII.....	14
IX.....	19
X.....	24



Yukaghir Tales

I

Adapted from: cols. 387-389 (No. 53) in the primary source

Narrator: unidentified

Recorded by: Petr Suvorov (missionary at Srednekolymsk)

Time of recording: 1861

Many people live, I know not, from where they came; with them is a puppy. It speaks like a human. Unto them came a forest-devil from far away, it screams, »Humans, bring me across.« They tell him, »Downstream is a ford, go over there!« The forest-devil went there; the humans went away, made the dog a grass hut. Near them under the mountain is a dam, there lies a fishing trap. The forest-devil came to where the humans live, asked the speaking dog, »Where are the humans?« The dog said to him, »The humans have gone away.« »I wish to eat,« said the forest-devil to the dog, »go, check the fishing trap.« The dog said to him, »Go, check yourself.« The forest-devil went, caught many fish with the trap, swallowed everything. Satiated he lay down in the grass yurt to sleep, fell fast asleep, the puppy placed firewood beneath and burned the hut, with it the forest-devil burned. The belly burst, a big bang went out. The humans lived well on this.



II

Adapted from: col. 391 in the primary source
Narrator: unidentified
Recorded by: Julius Stubendorff (1811–1878)
Time of recording: prior to 1859

Polundé terikadéni léngi, tjettéga adó lei. Omóča kínéž'a podírka; múžäń ogúrča. «Ečé, emei! motjn oimín antaimík? Teríke ančiejút.» Ogúrče! lomogól motúl konjammík, omočadíjmoltjtta? Annúma läxai: omóča odún númona ogóngi púkalätjtta poónoi. An-léž'a markilgä modai, tatil jónžunnai, tatil jónžungi, tatil omoča adi läxaini, loodán, tátila mogóndaní, tátila ellibägi niñai kawéingi, tátil polundé terikadéni läxaini.

An old man and an old woman live [literally: with an old woman], with them is a son. Pretty moonlight, snowshoe made of otter. »Father, mother! Do you bless me? I will seek a wife.« Snowshoe, where do you lead me, just like good reindeer mounts? - First he comes: good Yukaghir yurts are there, white as snow, the eldest sits himself next to the girl; thereupon he lies down to sleep, thereupon they lie down to sleep, thereupon good youths come, thereupon they got married, thereupon come great dowry, thereupon come the man and the woman [literally: with the woman].



III

Adapted from: col. 391 in the primary source
Narrator: unidentified
Recorded by: Julius Stubendorff (1811–1878)
Time of recording: prior to 1859

Omóča ádil terikadéni léngi. «Ke lomdók jonžúririma? Ponburä oillä». — Kaweič, adakún ịnlịčaon kečím. «Ke lomdók jonžúririma? — Jonžóde oillä». — Kaweič kečím adakún monógox. «Ke lomdók jonžúririma? Šerežéń moža oillä, šerežéń pugalwe.» Kaweič adakún čomogína kečím.

A splendid youth and his wife live. »Why do you sleep continuously? There is no bedstead here.« He went and brought two bears. »Why do you sleep continuously? There is no blanket here.« He went and brought two wild sheep. »Why do you sleep continuously? There is nothing to sew with, no wool for sewing?« He went and brought two elk.

Tungusic Tales

IV

Adapted from: cols. 225–226 (No. 49) in the primary source

Narrator: unidentified

Localization: Anadyr river

Recorded by: Gerhard von Maydell (1835–1894)

Time of recording: 1870

Omún bei biden atekánnumi, hutúten áta; béisdmur bú-jurin, bőripten; atekánni omúkkan bíðelden. Kónajan báldan, kónajan nári bei ódni, hutánni išúden, őgđakan kan ódni, túllin őwikačilden. Ómnakan dólai őmdiđi öñinteki gónni: öñé, ila min ámmu? őšipčigu ač - ámna bíšum? Öñídmur góni: túlla múduken hin amánši. Öñé, múduken bíšiken bida múduken bímłu; öñé, ila min ámmu? — Ör, túlla háukančat. — Öšni, háukančat bíšiken bida háukan bímłu; öñé, ila min ámmu? — Bóila háuja hin amánši. Huťádmur nón, hórrin, tárapoč tälémul háujau koróttun íran, dólai íwurren; öñídmur óldan, gónni: móltali, őræk őšni hin amánši biš; amánši tır ődläš bei óda bőripten bújuriči. Huťádmur nánda ámi gólnan, gérkan, dōu ittün, nungetida dólan, éñinüde, išedí šanjárlan gúp-

kanni, ḫor uttakár áman áloridur hätaridur bádukatta ḫô dolin; ḫôlatan iridí uttakárbu ḫóriwan mâna, ámi ḫótkei hórrum (wohl horrun), tar úruldír.

A human lives with his wife, they have no children; the man hunted reindeer, went missing; his wife began to live alone. A child had been conceived, a boy was born; the little boy grew up, got bigger, he began to play in the courtyard. One day after [his] homecoming, he speaks to his mother, »Mother, where is my father? I was not always without a father?« The mother says, »The tree stump outside is your father!« – »Mother, if it were the tree stump, I would also be a tree stump; mother, where is my father?« – »There, Haukandyat [the dog] outside.« – »No, if it were Haukandyat, then I too would be a Haukan; mother, where is my father?« – »Outside [in the woods], the bear is your father.« The son went out, thereupon he quickly grabs the bear's ear, drags it into the house; the mother was frightened, speaks, »Let it go, this is not your father; your father has gone missing long before you were born while hunting reindeer.« The boy goes again to seek his father, he goes, saw a house, in the house noise is being made, there is laughter; arriving, he looks through a hole; two witches go about the house, having put a harness on his father, [and] beat him with whips; having entered the house, he killed both witches, his father he brought back to his home, there they rejoiced.

V

Adapted from: cols. 226–228 (No. 50) in the primary source

Narrator: unidentified

Localization: Anadyr river

Recorded by: Gerhard von Maydell (1835–1894)

Time of recording: 1870

Omún bei atekánnum húrülnimi hójaun tójar hólidun óriňčin. Ómnakan atekánteki gónni: Núðgar ūdukut. Bádušnan, hóturin, atekánne íttün, tójarduk húrkan nóriði mû dódukun ómden, ómdeken áijamañilde, núddai ómgan ási; dolbaðéldakun, húrkan nánda muóla guptránni. Béiðmur bújinuk álatiði atekámi, ólbadeði dótkei bádušnan, dólai ómden, atekántekei úlgimin: ijáam ótis (ösendi) hi núlgir? Atekánne gónni: Óror báuukrökötni óšaldum núlgüja. Nánda ájatidni, béiðmur gónni atekánteki: Bi bádušnaku, núlguli (núdli) hóbleu, bőiði tálin góniði nánda bádušnan, bádušenčelan atekánni hójau úldu ólaðilden, éidu móðokriði tójar hólitkin gérkašniði gónni: Ötéu šar húrkan, ómni, íduk ómnóñindi, ómni nánda, bi gólerum hinu. Nánda tójar dódukun húrkan, nón, áijamañilde, or ólačai tojíldin. Tálin béiðmur nőrumdiði, tálin áijamañilbu koéttan; nánda dolbaðéldakan, húrkan muóla guptránni; béiðmur ómden, gónni atekánteki: Ijáam



ótiš núlgir. Óror hottékótni góolumnatta, dáunja ošárum, ónul bíðip. Béidmur gónni: Tömi timená inðaðar, hi ñíšudli, bi húrúlnimi dôdo tõgütaku. Tímen atekánne ñíšun, béidmur atekámi oijon tétiði, tójar hólitkin nújan gádeði gérkašnan, nújan ȝáiran ᵬšni ítukatta; íteji ȝáitán, gónni: Ötéu šar húrkan, ᵬmni, gólerum. Tójar dolan tóräšnan gónni: Ökit ᵬmdü, áuwansi hóntü. Tárapoð dili ítukanne, tárak bei dillan nõmkušon; tárkokan dólai íne, góru tõgütten; atekánni ᵬmden, atekánni jikan gádeði móñütten hója, tárautet májčiña ošáriði, muólan mõrgandí gónni: Nánda ítildiðim. Tójarla bákran kókačau taráu húrkam, tádu hóyaðeldan, béidmur hójman doldariði nôñ, atekámi tádu nõmken, tárapoð timen núdden, ñonmirbu gólnan, tâlemul ñonmirbu bákran, tádu atekáñai gádni. Módnan.

A human lived with his wife and many children at the shore of a lake. One day he says to his wife, »Let us move away from here!« He then drove out, blazed a trail, his wife saw a youth coming out of the lake, he came from the depths of the waters; when he came, they loved each other; the woman forgot to set out, dusk began to settle, the youth submerged back into the water. When the man had waited outside for his wife and could not await her, he drove home; he entered the house, asked his wife, »Why did you not set out?« His wife says, »As



the reindeer had gotten lazy, I could not set out.« They spent the night again. The man speaks to his wife, »I will ride out, you set out along my path.« He himself drove out, after he had thus spoken, again; after he had driven off, his wife began to cook much meat. When she had prepared everything, she speaks, after having gone to the bank of the lake, »Unknown youth, come, from whence you came from, come again; I yearn for you.« Once again the youth came out of the depths of the lake; they loved each other; she began to set the previously cooked food in front of him. Then the man snuck up, he sees them love each other. Once again it became night, the youth submerged back into the water. The man came, speaks to his wife, »Why did you not set out!« – »Since the reindeer had rested, they ran; I could not catch them; somehow we will live.« – The man speaks, »So we will rest tomorrow! You go after meat, I will sit at home with the children.« At dawn the woman went after meat, the man went, after he had put on the dress of his wife and taken the bow, to the bank of the lake. The bow he hid, did not show it, his face he hid, he speaks, »Unknown youth, come, I have longing.« From the depths of the lake he spoke, says, »It is impossible to come, your voice is another.« Thereupon he showed his head. The man shot at the head. Thereupon he went into the house, sat for a long time. His wife came, after the woman had taken the cauldron, she had much water, since she could not stand it there and had thought about the water, she speaks, »Once again I wish to see you!« At the lake she found the dead youth; then she began to cry; when the man had heard the crying, he came out, and shot



dead his wife there; thereupon the next day he went away, to seek people, soon he found people; there he took himself a wife. This is the end.

VI

Adapted from: cols. 230–231 (No. 55) in the primary source

Narrator: unidentified

Localization: Anadyr river

Recorded by: Gerhard von Maydell (1835–1894)

Time of recording: 1870

Okát hólidun bída յónmir ; ómnakan (ómnakaja) íttü, Ȱebmágün gérkadan (gérkan), յónmir kúbułur dőrişne, omún Ȱári húklan ; mǎlokadmi taráu Ȱáreu ošáridur (túrkuriður) kálbagdeu óilan uláridur tálin hukláreu Ȱoman, bőidur děski dőrişnedur háito dólan dikne, Ȱebmágün Ȱmdiði góláfelden, áta, dôl Ȱontikčal. Órupu Ȱáreu Ȱýültten; tárapoł birkandula íttün úldu, tala oíteredí, téuredí úldu Ȱébuðelden. Kükake Ȱéljañtiden, taráu íttün, gónni: kükake , jak bi hiñeñtin ošárum Ȱéljañtija (Ȱeljaña) ? Tárapoł birkan óidukun Ȱéljanni, män bódili Ȱilgölden; tádu bódili ómon Ȱébuðelden. Órup Ȱári mǎldidi; tálin Ȱébudeu ittiði Ȱáltekei jérkaldan: Ȱmuldä ! Ȱebmágün män

bódili tilgölden, ȝálni dóldaridur túttu kúbutur, ömdidur mâr (máritan), máridur þánda biðelde.

On the bank of a river live people; one day they saw that a man-eater was coming; all the humans ran away. One boy is sleeping; even though they tried to wake him, he could not be woken up. After they threw a board on top of him, they left the sleeper like that, they themselves, after they had walked uphill, hid themselves in the grass. When the man-eater had come, he began to search; there is nobody there, the houses are empty. The boy above he overlooked. Thereupon he saw meat in the pantry. After he had climbed over there and had sat down, he began to eat the meat. A red raven hopped about; he saw it and said, »Raven, why can I not hop like you?« Thereupon he jumped down from the pantry from above and broke his leg; thereupon he began to eat the marrow of his bone. When the boy above awoke and saw him eating, he began to call out to his companions, »Come, the man-eater has broken his leg.« When his companions had heard, they all ran and when they had come, they killed him; after they had killed him, they began to live again.



VII

Adapted from: cols. 231–232 (No. 56) in the primary source

Narrator: unidentified

Localization: Anadyr river

Recorded by: Gerhard von Maydell (1835–1894)

Time of recording: 1870

Ómnakan ḫor ašátkar tātu tauláritan; ašátkárbu bőrir, ašatkar bóila ḫebmágum bákra, ḫebmágün ašátkárbu hőpköniđi (žáuriđi) úrilden, «táđakit (hőldur) hišeten

ḥebdái bákrum». Tárák ḫebmágün móamelkan, móamelai ómun. Ašátkar gon: ḫötä, ijáť hi ḫwiwatendi? mut ijáť ḫwidip? «Móamelan hélgon dáštin, ḫrit ḫwidlilda (ḥwilda)!» Ašátkar hélgom gádeđur móameon hélgadělda. ḫebmágün hörkei nükredi háketalan nükredi ašátkárteki gónni: «ötéulilda hörkeu», bőiđi děski gérkašnan (hórrin), móndokam íttün, hólutilden, olbáldeđi (túrkuređi) móčon, móametkei ḫmdün. Ašátkar áta; hörkei gádeđi tőkülden éidu. «Ijámi omúkkan ḫebundi?» Tálin nékodüken (tőküdeku) ašátkar bárgela (bárdala) íñenülde. «ᬁötä mut

Once two girls went to pick berries; the girls went missing; the girls met a man-eater in the woods; the man-eater rejoiced, when he had grabbed [seized] the girls, »I must have found something to eat in the evening.« This man-eater had a boat,



he takes them in his boat. The girls spoke, »Uncle? What do you play with? What will we play with?« – »In the boat is a drill, play with that!« The girls, after they had taken the drill, began to drill into his boat. The man-eater, after he had taken his pants off [and] hung them on a tree, said to the girls, »Guard my pants!« He himself went uphill, espied a hare, began to chase the hare, when he could not catch up to it, he went back, came to his boat. The girls are not there, after he had grabbed his pants, he tore them in half. »Why did you eat alone?« When he had done so [torn it apart], the girls on the other bank began to laugh. »Uncle, we are here?« They had gone over with the same boat. When the man-eater had espied them, he wanted to wade into the water, there he drowned. This is the end.

VIII

Adapted from: [cols. 248–251 \(No. II.1\) in the primary source](#)

Narrator: unidentified

Collected by: Gerhard von Maydell (1835–1894)

Time of recording: prior to 1871

A rich old man lived; everyone of his household had all died one after the other to some kind of disease. Then he buried his two youngest sons in the ground still living; he gave one a comb and named him Admotshan ayakan (the combed one), to the other he gave a bowl and this one named himself Chelchekan ayakan, the uncombed one; on top of this he gave



each of them a good bow and died shortly thereafter. The sons grew up there in their graves and then emerged from these. But as they had no food, they shot grouse with their bows at first; but as they grew older, the one said to the other, »That we live like this for long! At last we must also live as people. Let us, brother, shoot and try to take down reindeer. Your arrow, as you are younger than I, must fall on this side, mine however, as I am older than you, on the far side of this mountain ridge there (that lay before them on the far side of the river).« They fired off their arrows and these really fell that way. Thereupon the elder said again, »Hear, brother, now I see, that we are able to hunt reindeer; let us shoot again and if we are men, so must your arrow fall in the middle of the herd's stomping ground, but mine next to the yurt [portable nomadic tent] wall.« They fired off and went after their arrows; these had really fallen as they had wished, the arrow of the younger brother in the middle of the stomping ground, that of the elder next to the yurt wall. Then they agreed to step into the yurt together; they entered in and saw two women and a girl there. These took them in and waited on them. They asked where the men were; they answered, they had gone hunting. When they had taken the food to themselves and had already left the yurt, the elder suddenly had the thought to kill the men of the women, carrying off the latter, though, with all their reindeer herds to their home. He suggested this to his brother and this one agreed. They returned to the yurt and shared their plans with the women; the women definitely did not think about their men and were in agreement with the idea of the



brothers, »You are humans after all, we will follow you if you kill our men.« So the two brothers placed themselves at the two doors and kept watch until the men came; they killed them by means of hitting them directly on the forehead with the club arrow and then carried off the women and reindeer herds to their home. They lived well with them for a long time and went out to hunt for reindeer. One day the two brothers met on a cliff and there the younger said to the elder, »Hear, brother, how you have grown unkempt, therefore you will die before me somewhere.« After these words they parted once more. Then suddenly the elder brother hears a song, he looks around and sees a little imp riding on a spear. Thus spoke the imp, »Hear, human, I have killed your entire family, I will also kill you and your brother and namely you first.« With these words he dives at him with his spear from above, yet the spear was driven into the ground; thereupon he tried it once more, alas it went the same way. Finally tired out, he says, »Even though I could not kill you, your brother shall yet be pinned on my spear.« The elder brother thereupon went home and found the younger at home. He was surprised and the others were also surprised when he asked, »How are you still alive! Presumably he has not found you.« They bombarded him with questions of what this was supposed to mean, he, however, dodged all conversations and wished to tell the younger brother alone, so that the women did not hear it, yet he forgot it. Another day the little imp sang to the younger brother as well as this one was skinning a reindeer and with the last words stabbed the spear into his head; however, because he



was unkempt he could not pull the spear from his head; he thus lifted him up high and before leaving presented him to the elder brother with the words, »See there your brother, look upon him.« After he had said this, he flew off to the sea. The elder brother came home, but said nothing to the women. These waited long for the disappeared one. Finally, the elder brother ordered ten pairs of bristled boots [that is, boots with bristled soles] be made. He wanted to set out to seek his brother at the sea, other people told him, however, that it was a long way to the sea and he would unlikely find him. They advised him then to go to a powerful sorcerer and told him where he lived: a mighty river fell into the sea there, the sorcerer lived on the bank to the right of the water. As it was quite far to there, he had another ten pairs of summer boots be made and set out on the way to the sea. He went all winter, winter was over, spring came, the mosquitoes came, the mosquitoes also went away, the frost settled, the second winter came. Then in the distance there were yurts of a great quantity to be seen, they stand like a city. He came to the yurts and sees that a large reindeer herd is being driven by there. He did not dare to approach it, but transformed himself into a tiny hair and flew onto the favorite reindeer of the sorcerer, while the sorcerer himself drove the herd ahead on him with his friend. Suddenly the sorcerer began to beat the reindeer and ask why it stank so. The hair left this reindeer and flew onto the friend of the sorcerer. Here the sorcerer let out all his anger on his friend, who could not endure it and began to hit the sorcerer himself. Then the hair transformed back into a



human and helped punch the sorcerer. At last the sorcerer saw that his hour of death was nigh, and began to beg for mercy. Thereupon the elder brother, who he had wanted to kill, said to him, »You wanted to kill me, but you could not; yet you had said that you would utterly destroy my family and have also killed my brother Chelchekan. If you now bring them all back to life, I will let you go.« The sorcerer vowed to bring everyone back to life and he stopped hitting him. The sorcerer brought the whole family back to life, the elder brother came home, found everyone accounted for, and soon the sorcerer also came to them as a guest. They made up with him and for that time onward they lived very well.¹

¹ Although the tungusic text of this fairy tale has not been preserved, I [scil. Anton Schieffner] have found the following spoken words of the evil sorcerer on a page, which have been written down very hastily and do not seem to be very reliable:

Combed Ayakan, coarsely, truly!

I delight, the younger brother I have killed, coarsely, truly!

Take heed, so I will skewer you, coarsely, truly!

I am able indeed, like a stone you are, I am not able to, coarsely, truly!

Your younger brother Chelchekan I kill with the spear [?] coarsely, truly!

Chelchekan ayakan, coarsely, truly!

You flay the reindeer imp, coarsely, truly!

Then take heed of yourself, I will skewer you, coarsely, truly!

When you toil while eating [or when you toil for food], then I kill, coarsely, truly!



IX

Adapted from: cols. 251–255 (No. II.2) in the primary source

Narrator: unidentified

Collected by: Gerhard von Maydell (1835–1894)

Time of recording: prior to 1871

Once there was an old woman and she had a bunny as a son. During the lifetime of her husband she had an abundance of all things, but after his death she became so poor that she had nothing to eat. Regardless of all expostulations of the mother, Bunny lived out in the open according to his rabbit nature. Aside from this son the old woman possessed a bony knife, which Bunny tried to elicit from her. »What do you need the knife for?« said the mother, »you are still too small to go on the hunt.« Smiling, the bunny retorted, »How can you know that? Maybe I will yet bring something back from the hunt.« Thus, Bunny lived outside for quite some time with his bony knife.

One day all food had run out and they had nothing to eat. At this, good fortune came to the bunny. A young wolf walked by in front of their house. Bunny walked towards him, greeted him and suggested they play something; the one who could bring the other to the ground should receive the bony knife and cut open the belly of the other. At first Wolfy did not want to get involved with such a jocular game, yet reconsidered and, since he assumed that victory would definitely come to him, agreed. Of course the wolf threw the rabbit to the ground



and already wanted to take the knife to slice open his belly. But Bunny spoke to him, »Are you out of your mind! Did you really think that I suggested this game in all seriousness! And secondly, why do you want to take my life?« Wolfy then did not feel like immediately finishing him off, rather he wanted to toy with him a little longer and then strangle him; so he started to roll around with him and to play, Bunny however reached, as soon as it was on top of the little wolf, for his bony knife. The little wolf now began to plead for his part to bunny to spare him, this one however gave him the reply, »Why, brother, should I spare you? I have long been nearly faint from hunger.« With these words Bunny killed the little wolf and dragged it home to his mother. Then Bunny lived excellently with his mother for a time; both consumed the fatty meat of the little wolf after they had cut the little wolf into pieces and cooked a part of it. At this time the mother of the bunny wanted to hide the head of the little wolf in the pantry, Bunny, however, told her to put it up in the courtyard. The mother warned him it would not be good, one could easily see the head, yet Bunny did not let up. Some time later, when they had completely finished with the wolf, the mother of the little wolf found the head of her little son after much searching, came to Bunny and asked who perhaps could have killed her son. Proudly Bunny replied, »I killed him.« At first the she-wolf would not believe it, yet Bunny threatened to also finish her off. Here she opined that she could surely finish him quicker. »Perhaps,« replied Bunny, »if you come with your rout.« At this audacity the she-wolf earnestly recoiled and went to get



her rout. Returning home she persuaded the bear, along with some foxes and wolves, and came to kill Bunny. However, before they entered, the bear spoke to his host, »How we will kill him! His pantries are well locked and how then will we come to a little fat? It is better if we let us be fed first and only then kill him!« As soon as Bunny saw the host, he straightaway gave his mother the message to immediately leave the hut, else she would be in danger; he sent her for fat in the pantry, but meanwhile he himself stepped out the door and welcomed his enemies. The bear considered it his duty to ask for the fat of the killed little wolf, but Bunny bade them enter and promised to then get the fat from the pantry. When the guests had all entered, Bunny locked the door and threw his entire stash of fat through the roof onto the hearth below, the fat caught fire in the fireplace and, as the hut was without window and he had also closed the opening above the hearth, all the guests became their prey after much clamoring. Thus, Bunny once again began to live excellently with his mother, each day they cooked fatty meat.

Bunny's mother had a wealthy brother, who lived nearby. One day his meat ran out and he asked his sister. She promised him this, yet because the meat could not pass through the door, she wanted to reach it to him through the chimney hole and told him to let down a rope through it. When he had done this and she told him to pull, he pulled and pulled the rope, but it tore suddenly, the brother fell from the roof and was harmed. Because of this he became angry, did not take the meat and went home, with the words that they would soon all die because of



this. As long as there was still meat left, they lived well and in abundance, but soon the meat ran out and they started to starve. Then the mother sent Bunny to the brother to ask him for meat. But when Bunny came and began to ask, the uncle began to chiefly make accusations about that he had not been given meat when he had run out, but then he began to insult his sister and told how she had given birth to the bunny. This was too much for the bunny, he went away without having received anything, smashed his nose voluntarily along the way, let his blood freeze in the snow and brought it to his mother. When the mother asked what he had brought, he told her the uncle had already eaten all the meat, there was only blood left over and this he sent her. The mother immediately got started with making a porridge; as soon as she had eaten this, she died on the spot. Bunny dressed her in her best dress and carried off the dead mother on the sled. Soon he found the tracks of rich people, who had just ridden the same path; he went after them and quite soon espied their yurt. In sight of this he halted, took his mother from the sled and stood her on her feet near the sled, he however went towards the yurt. The host was informed that someone had come who was a bunny. The host thought that it must be a good person if able to transform into a bunny, and that he himself must welcome him. This he did and led Bunny into the yurt; meat was immediately cooked for him and they began to wait on him, but Bunny did not eat and said that another hungry travel companion was present. The host wanted to go himself, yet Bunny said that his companion suffered from nervousness, that he might fall



and come to harm. At this the old man sent his two daughters. These stepped out of the yurt and saw a stately dressed woman. They called to her, there came no reply. Thereupon they came up closer, took hold of the woman's hands and wanted to pull her into the yurt. Yet the old woman fell over. Bunny jumped out of the yurt and said they had killed his wife. As compensation he demanded from the old man his two daughters. The old man gave him both daughters and, additionally, each daughter twenty reindeer as dowry. Bunny came home, buried his mother and lived very well for a long time with his two wives. But when all the reindeer were consumed, the women began to set traps for grouse and rabbits; just that no rabbits wanted to get caught in them. There one said to the other, »Why aren't any rabbits getting into our traps? Perhaps because our husband is a rabbit.« At this the other told her to be silent and said, their husband might hear their talk and be angry about it. When they went out the next day to check the traps, they found a rabbit already in the first one, brought it home, cooked it and ate it. Thereupon they waited a long time for their husband, he tarried and tarried. Only then did they have the thought that the caught rabbit might have been their husband. They did not live there much longer, but went by foot back to their father.



X

Adapted from: cols. 256–257 (No. III.4) in the primary source

Narrator: unidentified

Recorded by: Julius Stubendorff (1811–1878)

Time of recording: prior to 1863

Умунъ б й бихана, иркини мель гырбынъ, атыкал-
коңъ антаякай хоять орантынъ, хоя багатыръ гынчав-
раръ хагманъ надабыръ атыкаманъ нъ датай нохманъ
вага туркуръ; нянда умунъ б й гынчинъ дягдявлъ
гырбымъ бадуламкиндуланъ ханканы аркышылъ са-
духныванъ нымкинъ гайхылинъ курихъ бейванъ ин-
пить аммяни атыкаманъ гуны: ляля нулгыгаръ ихинъ
аха нулгяхнинъ унами слотыть (согр. елатыть) амяни
хабанъ таканъ оролби фурунъ инѣлби хаванъ амѣни
дягдяулъ мянь унядуляй гынунъ нѣгахнинъ ултіи
эмukanы горуѣсекенъ ёмдры мунялдрынъ ихинъ оха
дѣриндынъ хулдикандрулай улиди фурынъ. Дегдяулъ
амаргить фулюнъ болкынъ нѣгдунъ хапкыны хыпкын-
чаланъ ихинъ аха дыгирдынъ дягдяулъ туръ ойланъ
гындринъ ихапъ ахиламу (согр. ихинъ аха) бахаки
дыгылдрынъ дягдяулъ мамъ фулилинъ бивятниканъ
б ю баркынъ таракъ б й баркынъ таракъ б й детля-
канъ бихоринъ такавъ дятля онынъ амдай фунадю буны



дягдяулъ дыгдырынъ эта амаргидадунъ ихинъ эхаламъ букчантакинъ ихрынъ дягдяулъ тала да ихрынъ ихъ ахи аманы тала бихаринъ амарду кай бъгу гадыди деглдрынъ ноотъ этикандро ляи ихринъ стиками (corr. етиками) нѣгорымъ айрынъ дягдяулъ няньтала боркынъ таракомъ иркинмульгуны дегдяултаки лугандялки Фуради лугай гялканъ дегдяулъ нымкытлерынъ перюнь манунъ иркынмынъ хелелистъ тяри гай хыванъ курись.

There was a man, named Irkinmel [Irkinmul]; he had a wife and possessed many reindeer. Many heroes came together to ambush him, to steal away his wife, but did not manage to kill him. In turn a man named Dyagdyawul came, he hid along the hunting path, he shot Irkinmel with the bow, broke his lumbar bone, let him live. To the woman he spoke, »Well now, let us depart!« Ihin aha departed, she left the tent behind, she left half of the reindeer behind. Dyagdyawul brought her to his own house, he went ahead, he ordered the woman to follow him. Arriving home, he hit her, Ihin aha fled on the white reindeer mount. Dyagdyawul, hunting after her, reached her, grabbed the reins. Ihin aha became a bird. Dyagdyawul rose up immediately. Ihin aha flew to the sea onto an island and grabbed a remedy there, but Dyagdyawul reached her there. Thereupon she flew to her husband and healed him, Irkinmel. Dyagdyawul flew over to just there. Now Irkinmel speaks to Dyagdyawul, »You do not have a knife with you, get yourself a knife.« He began to shoot, shot all his arrows, he could not hit



a single time. Then Irkinmel began to shoot with iron arrows, broke both his legs, killing him. Now he lives until today, he is well.

